



# The Temple Artisan

JUNE, 1912

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**Mysticism, Social Science and Ethics**

PUBLISHED AT  
**HALCYON, CALIFORNIA**

Price 10 Cents

\$1.00 Per Year



# THE TEMPLE

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**P**rimarily, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



# The Temple Artisan

Vol. XIII.

JUNE, 1912

No. 1

Behold, I give



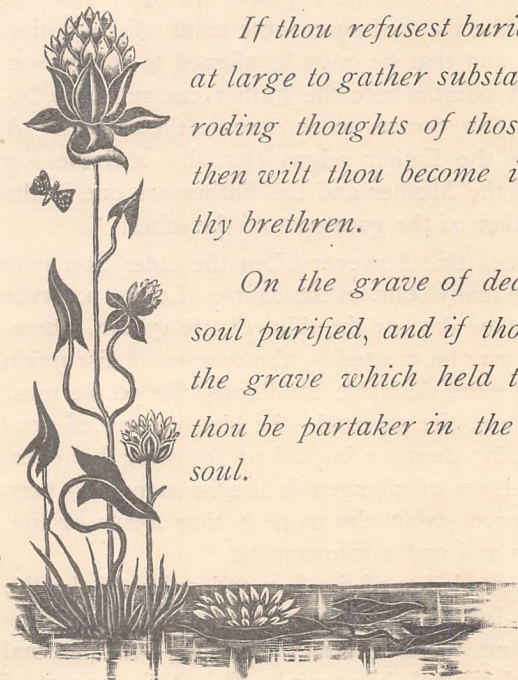
unto thee a key.

## THE GRAVE OF SIN

*Carefully, tenderly, bury thou the faults of thy brethren, for in their graves will lie the embryonic forms which later will rise regenerated as virtues.*

*If thou refusest burial, and leavest them at large to gather substance from the vile corroding thoughts of those who think to kill; then wilt thou become in part the slayer of thy brethren.*

*On the grave of dead sins may rise the soul purified, and if thou hast helped to dig the grave which held those sins, then shalt thou be partaker in the resurrection of that soul.*





## THE WISE MAN.

## TEMPLE TEACHINGS. OPEN SERIES, No. CXVI.

The wise man knows that a conditionless, changeless period of manifestation is an utter impossibility for man in his present state, he knows that history repeats itself in ever recurring periods through an eternity of time as day follows night; he knows that the democracy of one age will make way for the monarchy of the next, as surely as he knows that the tides will throw up the waters of an ocean on its shores and then fling them back in perfect time and rhythm.

He also knows that every tide of life, as well as every tide of ocean, must be taken at its flood if it is to bear a precious load of treasure or experience to its destined harbor; therefore he takes advantage of every high tide in the affairs of men and nations to advance the progress of his ideals, and then falls back into some secure haven when the tide has gone out, and conserves his energies. But the wise man also knows that back of every tide, every movement of sun, stars and planets, every cycle of manifestation, is a supreme power which governs all, a power which operates at the center of all things—the place of peace—the point where motion ceases and unity reigns, and that he must be aligned to that power if he would succeed. A point where the Father can no more become the Son, and the Son can no more become the Father. A state of existence where the Father reigns eternally, and the son serves eternally,—where the Mother and the Father are one in the Son, and each is a partaker of the greatness of the other.

And the wise man sees that however often the elder Son may be differentiated into the many sons, in the course of time, however repeatedly night may follow day, or the tides of life go out,—however often a democracy may be created by the powers of disruption in labor for the birth of more desirable conditions, the people must return to the original form, the paternal—the kingly form of government—again and again; therefor instead of throwing his energies into flotsam and jetsam of changeable life he strives to keep them in line with the more stable, the more lasting forms of life, those forms which begin and end a manvantara.

It is because of his knowledge of the flux and reflux of the life forces that the Master—Initiate—of the great White Lodge forms all his creations on the lines which govern that Lodge—the paternal form of government and control, however inefficient the parent of



any one of his creations may be in the initial stage of the creation. This would seem to contradict the advice and direction given by us along communistic lines, but does not in reality, for the sooner the flood tide of a democracy or socialistic community is reached the sooner will the best fitted units of the humanity of that period and nation have reached their apogee of development through experience, and so be fitted for removal to another sphere of action, a greater opportunity.

Believe me when I say there is no such thing as a decadent civilization, notwithstanding the claims made by political economists to the contrary.

The fact that the sons and daughters of a truly great man have become degenerate does *not* prove that the tendency to degeneracy began in the parent, or that he can be held responsible and so be made partaker in the results of the degeneracy of his children. If that parent is truly a great man he passes into another sphere of activity at the highest point of his development, a sphere where the children of his body are no more to him than the children of another man's body. He has then more nearly approximated the sphere of divine Fatherhood.

The average man does not realize that the seemingly decadent race may be but the rising souls of a more material, a more animal like race, the units of which must learn by conscious contact with evil the horrible nature of evil as have those who have passed on. But when I speak of those who are at the flood tide I do not necessarily refer to the rich, the powerful, the great, as the world counts the great: but the rich, the powerful, the great of mind, of nature of soul, whatever their outer circumstances may be.

When the thirst for popular rule is upon a people that race or nation is nearing the apogee of development which that particular race or nation could reach *as a body*. It is preparing the way for the division of "the sheep and the goats" of that cyclic round, as was indicated by the prophet,—the sheep to be removed by rebirth into some higher form of civilization, possibly on some other planet, figuratively speaking, "the right hand of God." The goats—the passion bound, brutish descendants—to take the "left hand" route to knowledge, the route of suffering, that they in turn may rise to a similar point to that attained by "the sheep." Many of the nations of the earth are in the throes of such a preparation at the present time, hence the craze for popular government sweeping over the earth. The wise man stands back, looks on and listens, knowing the inevitable result.



When directions were given for the formation of the Temple and its subsidiary effort, the Temple Home Association, I directed that the control of the two divisions should be vested in the Paternal, and the Communistic forms respectively, knowing full well that the latter could not long survive the withdrawal of the paternal influences flowing from myself and my brethren, through the agent appointed by us, should any successful effort be made to separate the two bodies. They are founded on the laws which govern the universe and the great White Lodge—the law of centralization. All this I made plain in the beginning. Ignoring these directions, repeated though unsuccessful efforts have been made by individuals to separate these two bodies which are bound by the deepest of all ties, by trying to incapacitate one or the other in some respect.

When the demons of avarice, self emulation or hatred creep into the human heart they blind the mentality to such a degree that their victims neither think nor care for the injury they may inflict upon the community, organization or body of which they are units. If the masses of a body politic could but realize that every blow struck at that body must inevitably fall on every unit of that body they would be less willing to encourage the single unit who strikes the blow which must fall on them. The masses of a human race cannot reach the highest possibilities of that race until they perfectly obey the laws which now govern some of the lower orders of life, accepting cheerfully the fact that implicit obedience to divine law as rendered by the said lower orders has enabled them to multiply and continue to exist when man has been killed off the earth.

The prick of a pin, a tiny knife thrust into the body of man or animal will call countless numbers of defenders—the white blood corpuscles—to the point of attack. They are sent by a single brain impulse. The combined recuperative forces of the whole body are turned in the direction of the wound until the danger has passed.

If man were obedient to the law which governs those minute semi-conscious organisms no single body or organization of which he was a unit could be greatly endangered by the act of any individual, or by a minority of its members.

It is because of their implicit obedience to this law by the units of the great White Lodge that the latter has become and remained the guiding, controlling power of manifested life. The disintegrating element—the individual destroyer—which may creep into some lower Order of a Degree of the Lodge is thrust out by his own lim-




itations. The solid front opposed to him forces him to eliminate himself.

There is no occasion for positive action—attack—on the part of his associates against him. The negative action of quiet, steady resistance, combined opposition, forces him out of the environment of those he has endangered by his acts. When the inner eyes of mankind are opened to the great fundamental laws, life will have taken on a new aspect.

The primal object of the Temple formation by the Initiates was the more rapid assimilation of the spiritual truths upon which natural laws are founded, by as large a number of people as might be fitted for their reception.

Each entering member receives what he demands by his adherence to or repudiation of the said laws. He can rise to the apogee of his opportunity, or fall below the level and be placed accordingly by the Lodge in some other sphere of experience or activity; but whatever may be the instrument used for his grading the controlling force of that instrument will be the natural law; for it is divinely true that not a sparrow falls to the ground without the knowledge of the Father. Not a hair of the head is left unnumbered; and if the Temple were only a sparrow, figuratively speaking, not a single feather of its body could be ignored or forgotten by its original founders—The Great White Lodge.

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## THE TEMPLE HOME ASSOCIATION.

*Report and Message of the President, Read at Last Annual Meeting, August, 1911.*

(Concluded from May ARTISAN.)

No one or two people have swayed the Board, and as said, what has been done has been the collective judgment and action and the good results finally won, justifies the membership in congratulating itself in having selected and kept in office a Directorship that has safely and wisely guided the interests of the Association to the point where it is now *self supporting*—going ahead steadily and surely. True, we are not as yet a city of thousands of souls, but when we are able to say to members outside that they can come here and make a living, we can get hundreds where now we get but one to come. At present there is limited opportunity in this agricultural region. We need people to come here who will have some capital to start industries which will not only provide *them* with work, but serve to



draw *others* as well. But this is bound to come in time on the currents of life and development.

The general condition of the Association may be summed up briefly by pointing out its total indebtedness and assets of every kind whatsoever. This total indebtedness at present is \$18,606. This includes all mortgages, notes and debts of every kind. The total assets of the Association as shown on the report read by the Secretary is \$40,459. This, as the report states, includes all the land owned in equity or totality by the Association, all furniture, tools, equipment, etc., without allowing for either depreciation or appreciation in value of the same. Equipment and buildings will depreciate, but as has been pointed out in the report, land in this section has greatly appreciated in value. The figures given were the actual cost price of the assets mentioned. This gives the Association a comfortable balance of \$21,853 to the good, showing what has been done with the capital paid in. With this fine and substantial balance to the good we need not worry as to the future of the Association from the financial aspect. Just one item will show how the management has looked to the future to enhance the value of our assets. A few years ago twenty-five acres of walnuts were set out on some of our best land. These are growing splendidly and are now in their seventh year. In a few years the Association will derive a fine income from the trees based on a ten or fifteen per cent valuation of bearing walnut land at \$1000 per acre. In other words, twenty-five acres of walnuts should give an income of at least \$2500 per season.

While we should not become intoxicated with rosy dreams of wealth, yet it is not an impossible dream that one of these days members will receive notice from the Directors that their membership is bearing a dividend. Our books show that when the sum of \$2913 has been paid back to the Capital Fund, which amount has been used for running expenses, then, in accordance with the by-laws, the Directors will be obliged to divide any surplus with the certificate holders.

The Temple Home Association being in good financial basis, members should feel no hesitancy in recommending other members to join. There are certain clinging fringes of indebtedness in the form of notes or balances on notes that a few new memberships would enable the Directors to clear off and allow them to use the income from rentals, etc., for the liquidation of interest and taxes without feeling any strain.



The great problem of the Association is to show members how they can make a living if they come here, for we cannot advise them to come unless we feel there is work for them sufficient to make both ends meet. Several members have been making good at the poultry business and it would be interesting to have some figures from Brothers Brayton, Harrison and Awerdick on that business at the good and welfare meeting Thursday night.

The chicken business seems to be a feasible business for any adapted for such lines.

The Temple Home Association then after its seven or eight years of struggle and work, *is now self supporting and on its own financial feet*. Therefore, every member can legitimately feel the utmost confidence in its stability and its future, and the wisdom of the management. My friends, few of you will ever know when the tide was going the other way, and when so many things tended to discourage and when smarting under the blows of injustice and misunderstanding, how our strength, our patience and resources, mental and physical, were strained to the breaking point—and yet under such forces the work *was held together*, every difficulty met and surmounted, every obstacle and attack and conspiracy met, overcome and routed by doing *just the right thing at the right time and in the right way*—until today we are able to say to all members here assembled, in person or proxy—our work has reached the point where it cannot fail. It is a success and the light of success that now shines on the work *will* and *must* become ever brighter and stronger with each passing year of our co-ordinated efforts. Let us then go on in Faith, Love and Strength to externalize a Centre—a Home not only for the weak and hunted ones of the earth, but for all who have suffered from the jaws and fangs and claws of the beast of the world—a Centre wherein the Mighty Ones, the Masters of Love and Wisdom, may come in their Luminous Bodies of Fire and look down upon us and impart their blessing—a part of themselves—to nourish us for greater strength to help the Great Orphan—Humanity.

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## SOCIAL SCIENCE.

I. W. W.

By SYDNEY HILLYARD.

It is not humanly probable that there will again be any period of industrial peace until there comes the great change over the



face of civilized men to which we are looking forward with expectancy and hope. There's a reason. That reason in the United States goes by the name of I. W. W. In France the organism kin to this is called Syndicalism. In England the same principle is being introduced right into the heart of conservative British trade unionism by Ben Tillett and Tom Mann, the latter of whom learned the system in Australia. In South Africa, in Canada amongst the railroad men, in Austria and Germany among the political socialist unions, and in Russia even among the peasantry, the method of syndicalism, of I. W. W.-ism, is rapidly spreading, and in spreading is overturning the old conceptions of trade unionism, and introducing that which makes it futile to look any more for industrial peace.

The battles which have been fought recently on syndicalist lines have startled the world. They are slight skirmishes, range-findings of the *tirailleurs*, tussles of light horse, preparing the way for the general engagement which is coming upon us from all sides. In view of this it might be well to enquire as to what I. W. W.-ism is.

The I. W. W. was founded in Chicago by Bill Haywood as a protest against the dilatory and retrogressive methods of the American Federation of Labor under the leadership of Samuel Gompers. The A. F. of L. divides all labor into crafts. It has a carpenters' union, a bricklayers' union, scores of railroad and building trades unions, unions for men engaged in boring a five-eighths of an inch hole and unions for men boring a hole seven-eighths of an inch; it has endless miners' unions, steel workers' unions, glass blowers' unions, and soap bubble-blowers' unions; unions for Tom, unions for Dick, and a separate union for Harry. Finally it has no union whatever for the great under dog or the unemployed.

Into this bottomless-pitted tangle of inefficiency, waste, and failure strides the young giant of Syndicalism. The I. W. W. unites all these workers into One Union.—The Industrial Workers of the World. It also unites all other workers therewith and thereunto, and also all others who are not working, in Californian parlance, the Hoboes. It remained for the I. W. W. to realize the terrific strength lying ready to hand in the forgotten byends of the tie-trudging hobo. The minute you make a friend of a hobo he becomes a hero. The I. W. W. in America is the Hobo's only friend, and for this, his only union, his only friend, the hobo goes smilingly to the county line for a flogging, to jail to starve, and



with very little misgiving, to the gallows. Bill Haywood has made more heroes out of cheaper clay than has any man since Napoleon.

The American Federation never attempts to organize any but the most easily organized of skilled laborers—and organizes but relatively few of them. The I. W. W. organizes everyone. The American Federation loses nearly every strike, the I. W. W. never loses anything. The Federation makes all kinds of compacts with employers; for an I. W. W. to make any compact whatever with a capitalist would be to commit the worst I. W. W. crime. When the strike is over the A. F. of L. workman goes back to work; when the I. W. W. strike is over the I. W. W. workman goes back to get ready for another strike. The crafts unionists wants a rise in his wages, the I. W. W. wants the business. The philosophy of the crafts unionist is the full dinner pail, the I. W. W. philosophy includes Jesus, Tolstoy, and Karl Marx.

The I. W. W. is a socialist on the industrial plane. He thinks and says that political action is too slow for him so he calls for "direct action." Direct action means the sympathetic, national, and international strike. Nevertheless the I. W. W. practically always votes the socialist ticket, hoping in the meantime to beat the socialist to it by taking over the national business through the compelling power of trade paralysis brought about by the national strike. The socialist votes; the I. W. W. strikes. And Bill Haywood is both the founder of the I. W. W. and sits on the National Executive Committee of the Socialist Party as well.

Some people call the I. W. W. "anarchists." This is a great confusion of thought. There may be many anarchists who are members of the I. W. W., but anarchism does not tolerate the idea of the state organization of industry, while that very organization is the key note of the I. W. W. Revolutionary anarchism undoubtedly countenances violence; the I. W. W. counsels the worker to do nothing with his hands but fold them. When the I. W. W. takes hold of a strike all violence ceases—the I. W. W. does not need violence, he can win without it. It is true that the I. W. W. will break illegal laws, *vide* San Diego, but so do the socialists, the trade unions, the single taxers, and the I. W. W. breaks the laws without violence. Perhaps no more extraordinary exhibition of non-resistance in resistance has ever been seen than that of the Californian I. W. W. hobo taking his beating at the San Diego county line, going to hospital to mend himself up, going back for another beating, hospital again, another beating, and in three or



four cases—death. A man does not willingly step under a black-snake whip over and over again unless he is spurred either by a great faith or by the hope of some great personal gain, and what has the hobo to gain from the whip? It is all very well for Christian gentlemen to call these hoboos “scum of the earth,” “hoodlums,” “roustabouts,” and similar names, but gentlemen do not always behave themselves with circumspection—as for instance when they strip women naked and hurl obscenities at them, as was done in the San Diego prisons. It may be that these same hoboos are about to inherit the earth. Take heed to these men; for they are not out to reform the world, but in the name of the working class, to possess it.

The I. W. W. has only one real opponent. The Standard Oil Company? Not for a moment; Standard Oil would be as helpless in their hands as a standard White Leghorn. The I. W. W. enemy is the pure and simple trade union. When the I. W. W. wins over the trade unions the battle between capital and labor will be at an end—that is to say it will be capitalism which will be at an end. And it is coming. The socialist talks betimes; the I. W. W. talks all the time. When you see a group of men gather in the park about 9:30 Sunday morning, and are still at it at 9:30 at night, even if there be but one listener—that is an I. W. W. crowd.

Syndicalism in England hardly raised its head before the Imperial government had to come down off the throne and plead before it. It is preparing to take that throne permanently away. Germany and France struck at the same moment. But wait! Syndicalism is preparing to strike in every country in all trades at the same moment. Syndicalism strikes like a thief in the night, and with the weapons it takes in the night it prepares in the day time to strike again the next night. Coal, railroads, ships, will probably be the next theatre of Syndicalist battle, and it will tie up everything that moves. It might indeed, did they know it, behove the moneyed classes to be respectful, for who knows but that in very short years they may be applying to the I. W. W. for bread. In any case to light the fires of revenge in the breasts of hundreds of men is an expensive amusement for which we shall all have to pay the toll. Our advice to San Diego and to other towns who contemplate imitating San Diego is—Don't!



# The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

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## EDITORIAL MIRROR.

"The more thou dost advance, the more thy feet pitfalls will meet. The Path that leadeth on is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam that on the top of some tall mountain shines is followed by black night when out it fades, so is heartlight. When out it goes, a dark and threatening shade will fall from thine own heart upon the Path, and root thy feet in terror to the spot.

—*Voice of the Silence.*

The above points out the occult law of soul advancement which has been referred to many times in Temple teachings and writings. The heart light is the Lodge Light—the Central Flame—in the highest sense God Itself, the Consuming Fire—and the nearer one approaches that Divine Central Flame the fiercer the heat, the harder the trials and tests until the Candidate enters the Flame itself and wins Passive Endurance of Pain by the burning out and elimination of the crystallized skandas of the lower nature—and henceforth wears his living flaming robe of Immortality consciously at one with God within.

A New Order of the Ages is about to dawn. Science, Religion, Philosophy and Politics will find a new and truer foundation for action in the world of men. That which rests on falsities will vanish and on the Rock of Truth a new impulse will be given to human endeavor in all fields of action.

The Temple movement cannot be understood by members or others unless they realize that it is *preparing the way*, clearing the Path for the Living Church of the People—the Temple of Light in which Science—Knowledge, and Religion—Wisdom will be as one—in which both Reason and Intuition will be satisfied.



The word Religion in the Latin, means a "binding back," the binding back of the soul and all things to its Divine Source. This idea of the journey of the soul back to God is postulated by most religions on *faith*, but it is capable of scientific proof to the scientist who is also a Meta-scientist. Upon the idea of tracing the origin and destiny of things will be built a Real Science of Life and that Science will be the true and Universal Religion. And such is the Religion that the Temple movement is bringing to birth.



Therefore, we have in the Temple various Orders and Degrees, to which, when the nucleus is trained and prepared, the real work and teachings will be imparted. The work may seem indefinite to those who do not understand the Plan, but as unfoldment occurs the natural and divine order will be apparent. On the whole the Lodge plan of Centralization is followed, for as pointed out in the May editorial, the Solar Dynasty is to be externalized once more on earth and that Dynasty must be based on the natural and Divine order of the heavens, not on man's present imperfect and childish attempts at self government. In regard to this great Solar Dynasty to be, more anon.

W. H. D.

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### A SYMBOL.

Many of our members are deeply interested in the study of Symbolism and it may be they will wish to try to interpret the following symbolic message seen by the undersigned, which on its face bears the sign of great events. We would be pleased to have the interpretation of this message by all who are interested:

First—There was an immense field of wheat. The grain was fully ripe and the heads were so heavy they hung far down the stalk. Right in the center of the field stood a beautiful boy no taller than the wheat, whose face was raised imploringly to the sky. Both his little hands were engaged in pushing the stalks of wheat aside to make room for his body to progress.

Secondly—The same boy, perhaps two or three years older, in the midst of a large crowd of boys who were mistreating him. He walked out of the crowd and stood facing me. One of his cheeks was cut through to the bone and blood was pouring from the wound. But there was an expression on his face I had not noticed when I saw him the first time. It was now practically the face of Abraham Lincoln in miniature.



Thirdly—The same entity now grown to young manhood. The resemblance to Lincoln was made stronger, though all the features were greatly refined. The strong jaw and piercing eyes gave evidence of great mental and spiritual strength. He stood at the top of a high hill and the valley beneath was packed with human beings. He was naked save for a white loin cloth, and his arms were stretched out with a most appealing gesture as though pleading with the people to carry out some great purpose. Suddenly the loin cloth changed into a goat skin, the face altered and took on a Jewish cast of feature, and I seemed to instinctively know it was the face and form of John the Baptist.

This ended the message.

G. IN C.

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## CHILDREN'S DEPARTMENT

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### *Temple Builders—No. 93*

#### THE LITTLE HOMEMAKERS.

There was great rejoicing among three little girls, one morning, on the completion of a new playhouse of three rooms, their mother had built for them, in which they could learn to do real house-keeping. It had a bedroom and living room, and a small kitchen with a stove, and all was so cosily furnished, it made every one who saw the place wish they could have such a one to live in.

The little girls had three brothers who each had a tent, and, sometimes they were to take dinner with their sisters.

On the morning that it was ready for occupation, the mother handed the key to the girls, and allowed them to hold a reception. Very proud they were to preside in their own house and a pretty sight it was to see them in their clean white dresses showing the guests the rooms which they had decorated with flowers.

Suddenly in the open doorway appeared a little girl, a stranger. She said she was a new neighbor, and that her name was Merry Bee.

So pleasant was her face and manner the girls could not help but make her heartily welcome. "I wanted to see your new cottage, and I was sure you would not object," she added.

"Certainly not," said Hildegard, the eldest. "And after the others have gone we will have such a nice time playing together." They were soon left with their new friend, and it was not long before the children found she knew a great deal about keeping



house. She was such a merry companion, they thought her name quite suited her. They willingly followed her suggestions, and, although they were not aware of it, they learned a great deal that day about sweeping, dusting, cooking, dish-washing and bed-making.

Of course it was all like a new play to them. They enjoyed every minute of the time, keeping Merry Bee to lunch, and afterward sitting on the little porch with her while she sang to them.

"You are going to name your house the "Good Intent," are you not?" she asked, and, then, as the children nodded, she perched herself on the low porch railing and looking up side-wise like one of the little birds hopping about on the lawn she began to sing:

This is the house of Good Intent,  
Good Intent, Good Intent,  
May all our days here be well spent,  
This house of our adorning.

Here we will learn to live and work,  
Live and work, live and work,  
To cook and sweep and never shirk  
Our duties of the morning.

The children were so charmed with the singing, for her voice was very sweet, that they asked her to sing again and there followed what she called Duty Songs. The little girls learned to sing them before she left and wrote the words. This is the order in which they followed:

"Rising Song," "Dish-Washing Song," "Sweeping Song," "Cooking Song," "Sewing Song." (These songs will be published at intervals, later on.)

After finishing the songs Merry Bee arose and told them she must leave them. "But, come again soon!" the children eagerly cried.

"I will," she said smiling. "I have had a very happy time. Some day I will come and take you to my home, but I cannot direct you there today." She shook hands and then waving a bright good bye, she ran down the garden walk and was soon out of sight. The little girls looked regretfully after her. Her songs they never forgot and as each daily duty was performed they sang the verses that belonged to it.

They did not know it, but their guest was the good fairy Home-maker, herself, who had taken the form of a child and as a play-fellow had instructed three earnest little girls in lessons they had wished to learn.

E. H. HAWORTH.



## HEALTH, HEALING AND HYGIENE.

In the April number reference was made to the fact that all bacteria were not disease producing, that, in fact, some varieties were beneficent and without them there would be no life, vegetable or animal on this planet. Let us examine the whyfore of this important fact.

Man and animals are dependent for existence upon vegetable. Vegetables are dependent for existence upon Carbon and Nitrogen. Deprived of carbon and nitrogen plant life would disappear from the face of the planet. If plant life disappeared, animal and human life would quickly follow.

Therefore the existence of plant life depends upon a proper supply of carbon and nitrogen. All dead vegetable and animal matter undergo a process of decomposition and fermentation due entirely to the functional activity of a class of bacteria known as Saprophytes representing the large majority of all bacteria, in fact. These are also known as the *nitrifying* bacteria, because in the process of fermentation and decomposition they resolve all dead organic matter into Ammonia, which is a compound of nitrogen, and Carbonic acid gas, and water. Here, then, we see where the bulk of plant food comes from as a result of the activity of the nitrifying bacteria. While all dead organic matter, vegetable and animal, contain vast quantities of carbonic acid gas and ammonia or products that are resolved into ammonia, plants could not take these foods into their system until they are broken up and the above elements liberated by these little lives working incessantly. Were it not for these bacteria there could be no process of fermentation and decomposition, in fact.

Thus, these bacteria which are minute vegetable organisms, can break up dead organic matter into ammonia and carbonic acid gas, and then the higher grade of vegetables containing the green coloring matter chlorophyll can absorb and assimilate these foods. Bacteria while vegetable organisms do not contain chlorophyll, but have the power of living on elements in dead organic matter and generating ammonia and carbonic acid gas as a result of their functional activity, and these then nourish the higher plant life, which in turn nourish animals and man. Hence all life on this planet is dependent upon these minute microscopic organism. Whence came they? The answer must be from other planets by the pressure of light, according to modern science. Also in this way there is scientific reason for thinking that seeds are disseminated from planet to planet of a system and so we have a glimmering of the dependence



and interdependence of life upon life and that the infinitely great is dependent upon the infinitely small and there is a point where all extremes meet in the universe of life. W. H. DOWER, M. D.

### TEMPLE ACTIVITIES AND NOTICES.

Temple Centre was favored with a visit from Mr. Carleton W. Washburne of the Oriental Esoteric Section during the past month. Mr. Washburne is interested promoting a co-ordinated movement among various occult societies in the interest of children. If definite organization occurs it will be noted in this column later.

\* \* \* \*

Memorial services were held at the Temple Centre Sunday, the 26th last. This is now held yearly by the Temple in commemoration of those Templars who have passed from this outer sphere of activity.

\* \* \* \*

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

\* \* \* \*

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

\* \* \* \*

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

\* \* \* \*

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address. TEMPLE SCRIBE.

\* \* \* \*

ERRATUM—The words "Red Day," occurring in the last paragraphs of article on Specialization in May ARTISAN should read Red Ray.



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